

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. X, 15.

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THE CONFLICT, AND ITS CAUSE.

The difference between the doctrines preached by the Latter-day Saints, and the sermonizing done by the "Christian" denominations of the day, is exceedingly marked. So much is this the case, that sometimes when one of our elders comes unannounced before the public, and lays before a promiscuous congregation, gathered from various quarters, and who may belong to any or to various religious bodies, the religion of Jesus Christ, the doctrines he advances, are met with strong opposition from his hearers, some of whom will become excited and angry, and even quarrelsome and riotous in their manifestations of unbelief in the principles advanced. The question may be asked: what is the cause of this conflict with the ideas and opinions of other professing Christians? The fact that other denominations differ from each other, does not seem to be regarded in the same light. It is taken as a matter of course that they should believe in a variety of doctrines, and entertain a diversity of ideas concerning religion, notwithstanding they all claim, and as far as least as the Protestant world is con-

cerned, are recognized by each other, with all their incongruities, to belong to the "Church of Christ." But as soon as the Latter-day Saint comes forth, Bible in hand, and presents the plain, simple principles contained therein, antagonism is at once manifested, intolerance is exercised, especially by the local preachers, religious leaders, and prominent "Christians" generally, and where the obvious meaning of the passages quoted cannot be distorted by spiritualizing, unbelief is in some instances strongly implied in the Bible itself, as a record of the doctrines and practices of the ancient Church. In other cases, rather than acknowledge defeat, and give up pre-conceived ideas which they find the Scriptures do not sustain, they will leave the congregation, and entrust the salvation of the flock to the care of those who have wielded the biblical logic with such telling force.

Others again are so struck with the Scriptural proofs given, that they will imagine, and even seek to lead others into the belief, that the Bible used by the Latter-day Saints is a different edition from the one used in the

churches of the day. And to this, in part, may be attributed the saying that the Saints have a "Bible of their own," and that they do not believe in the Holy Scriptures. The fact is, the real doctrines of the ancient Church established by the Savior, although so plainly recorded in the New Testament, are not preached in the pulpits of Christendom, nor understood by the masses of the people called Christians; and when the Bible is brought forward as a whole, instead of simply isolated texts therefrom, and the principles of the Gospel are taught as the Bible teaches them, they appear like new doctrines to the people, and until they read for themselves many will not believe that such things are actually recorded in Holy Writ. Hence we meet at once with antagonism, not, however, in the form of well-sustained Scriptural arguments, but of sectarian ideas, vain, speculative theories, fragmentary doctrines, which have come through the theological wars of the dark ages, scarred and blemished and mutilated, until but a relic of their ancient perfection is discernible, and which will not stand the test of investigation, or comparison with the records of divine truth.

Again, of late years the idea has gained ground that nothing but a mere belief in Christ as the Redeemer is necessary to salvation. All the strong requirements of the ancient Church, as regards faith and works combined, are either "spiritualized" or ignored; and efforts at righteousness in accordance with the teachings of the Savior and His apostles, are regarded as assumption, and even discountenanced by some preachers as a barrier rather than an aid to salvation through Christ. The ancient rites of "baptism and laying on of hands" are much disregarded, and, when performed, are not done according to the Scriptures. The mode of baptism is changed, modified and diversified to suit the candidate, and sometimes applied to infants, for which no grounds can be found in any book of the New Testament. The "gifts" which used to follow the laying on of hands through the outpouring of the Holy Ghost, are now

supposed to be "done away." Healings, tongues and prophecy are regarded as evidences of sorcery or deception, rather than of faith. The organization of the Church with apostles and prophets is looked upon as a "new departure" from old orthodox principles, and the existence of a living priesthood, blessed with direct revelation from God, and holding the right to officiate in the ordinances of the Church, and to regulate and govern in things spiritual and temporal, is denied and utterly repudiated by the modern "advanced Christians" of our enlightened age.

Is it any wonder then, that when the old Gospel of the Bible is preached in its grand simplicity, and the power of the Holy Spirit is exercised in declaring the great truths of the Old and New Testament, as they were understood and preached in ancient days; we repeat, is it any wonder that a conflict should arise, and that some antagonism should be manifested among those whose creed is in danger of being fundamentally disproved and Scripturally overturned? Again, when people have been lulled into the erroneous idea that their "belief alone" will save them, they do not like to be told that "repentance from dead works" and a future righteousness of life are also necessary to render them worthy of the celestial kingdom. Hence this class, "having itching ears," are not able "to endure the sound doctrine" of people "turning unto righteousness that they may live." And as long as people are unwilling to receive the Scriptures in the beautiful plain language of the sacred word, and will persist in accepting vain theories of men instead of the logical truths of the Gospel, there will always be a conflict between them and those who preach the Gospel of the Bible in its purity. But we would add, that although this conflict be sharp, it will be very short, for "the hour of God's judgment is come," when he will pour out his wrath upon the wicked and the rebellious; when famines, earthquakes, wars and desolating scourges of various kinds will go forth among the nations as the "signs of the end;" and the time will then speedily

come when those who reject the Gospel restored to the earth in our day, and persecute the prophets of God, will be swept from the land by the brightness of Christ's coming, whose

glory is a consuming fire, and who will not be mocked when he comes with ten thousand of his Saints to cleanse the earth and reign with his purified people.

LEAVES FROM THE TREE OF LIFE.

(From the Salt Lake "Contributor.")

SIXTH LEAF.

Comparison of the various sects of modern Christendom with the Church of Christ as established by Jesus and his Apostles, which was briefly described in the preceding article, will show that there has been a wide and remarkable departure from "the faith once delivered to the saints." It is contrary both to scripture and sound reason to think that Christ would set up two or more discordant religious systems to distract mankind and cause strife and contention. "God is not the author of confusion." There is but one straight and narrow path that leadeth unto life. The mind of God is one; the minds of men are various. The fact then that there are various opposing religions in the world is conclusive evidence that men have been engaged in their invention. It is also clear that they have established very imperfect imitations of the true Church of Christ.

The departure from this order, doctrine, ordinances and spirit of primitive Christianity commenced at a very early period. Contentions began to creep in among the early Saints, and they soon commenced to array themselves in factions, some being of Paul, others of Apollos, others of Cephas, etc. And the inspired leaders of the Church foresaw the great apostasy which would take place, as may be seen from their epistles. Paul declared that the day of the Lord's second advent would not dawn until a "great falling away" should occur. He described the condition of apostate Christendom when the people "would not endure sound doctrine," but would "heap unto themselves teachers, having itching ears;" when "doc-

trines of devils" should be taught instead of the pure Gospel; when they would have "a form of godliness, but deny the power thereof;" and Peter declared that false teachers would would arise in the place of the duly authorized servants of God, and bring in damnable heresies; who "through covetousness would make merchandise of the souls of men;" and by whom "the way of truth would be evil spoken of." This "mystery of iniquity" had already begun to work even in their day, and rapidly increased after their departure.

The combined powers of the world, the flesh and the devil made such inroads upon the Church of Christ that, by the time when John the beloved disciple was banished to the island of Patmos, where he received that great vision known as the Book of Revelations, only seven branches of the Church were worthy of divine mention, and some of them had become so corrupt that terrible denunciations were hurled against them, and they were threatened with complete rejection. In that same vision the inspired Apostle beheld the utter and universal apostasy of the Church and the spread of spurious Christianity until all nations were "made drunk with the wine of the wrath of the fornication" of Babylon, "the mother of harlots and abomination." Instead of the chaste Church of Christ, clothed with the sun, the moon under her feet and the crown of twelve stars upon her head, the scarlet-clothed impostor, sitting upon the beast, grasping a cup full of filthiness for the whole world to drink. Regal pomp and state power, instead of the solar glory of the Melchisedec and the lunar rays of the Aaronic priesthoods, with the stellar

crown of the Apostleship shining at the head! Mystery instead of light! Painted grinnings instead of modest gravity! Names of blasphemy instead of that one sacred name at which every knee should bow!

When the lights that Christ kindled on earth to lead mankind in the only true way were put out by the hands of murderous men, darkness overspread the world, and "gross darkness covered the people." Errors multiplied. Heresies sprang up like rank weeds. The spirit of Christ gradually withdrew. And when what was left of the form of Christianity became allied to the softened paganism of the Romish Empire, the angels looked down from afar upon another triumph of the Arch-Adversary, who rules as the Prince of this World, and reigns in the hearts of the children of disobedience.

The Papal church, seated upon the Romish State, was fitly prefigured by the woman upon the beast. The Church of Christ was gone, without even a shadow of its presence to be seen upon the earth. All nations were blinded and intoxicated by the mystery and abominations, the heresies and perversions, the pomps and vanities, of this spurious ecclesiastical system, with its Popes and Cardinals in the place of Apostles and Prophets, its priesthood in the place of the priesthood, and its force, bloodshed, cruelty and lust in the place of the love, liberty, peace and charity of the departed Church of the Redeemer.

After a time came the Reformation. Protestants against the tyranny, falsehood, and gross villainies of this blasphemous hierarchy, sounded aloud the story of her abominations and shook all Christendom with the force of eloquence. Anathematized and excommunicated from the Mother Church, they established new churches, discarding many errors but retaining as many more. Still further "reformation" were inaugurated, originating more churches, and thus sects produced sects, and religious systems multiplied, until the true Christianity perished in innumerable sects of the ignorant elements, representing all shades of human opinion, without a single authoritative voice, devoted to heaven in harmony, and bring them into order. For, though immense

good accrued to the world through the exposure of error and the unfolding of truth, which were the consequences of the Reformation and its successive developments, and though many excellent men spent their lives and suffered cruel deaths for principles of righteousness, yet there was no direct communication established between them and the heavens, and that authority by which the Apostles administered for and in behalf of the Father, the Son and the Holy Ghost was still unrestored to man. There was no inspired prophet, no gifted seer, no appointed revelator through whom the will of God could be made known. Therefore the ordinances of the Gospel could not be administered acceptably to God, and all such ceremonies as were established among the various sects were of necessity void and without virtue in heaven.

So the world rolled on, and men framed religions, all containing some truth as well as some errors, and many persons who would have done well in advocating what they believed to be right, in their own names, undertook to assume the name of the Trinity, and to officiate as though authorized by Jesus Christ, while they openly admitted that there had been no communication from on high for centuries, and maintained that the days of revelation were gone for ever. And thus the effects of Mystery, Babylon, the Mother of Abominations were felt directly or indirectly throughout all the nations professing to be Christian, and millions upon millions of mistaken souls passed behind the veil without receiving the principles and ordinances of salvation, and the living and the dead were left in the spiritual darkness of centuries of apostasy, to wait until the dawning of the great and last dispensation, the times of restitution, when the crowning act of God's mercy to man should be performed, and the gathering in of the Millennial day should bring again to the world, with increasing glory, the Gospel, the priesthood, and blessings, and the powers of all former ages, for the salvation of the human race and the permanent establishment of the Church and Kingdom of God, no more to be thrown down for ever.

C. W. Penrose.

FIRMNESS.

There are few people in the world who have not a share of ambition, and many have a desire to become honored and looked upon by their fellow-creatures as doing or accomplishing something to better the condition of mankind—to leave their name in the niche of fame, and an example worthy to be followed by future generations. Thousands there are, too, who would attain to eminence; were nothing required but the desire. The fact that the road to fortune and fame has difficulties to be encountered and obstacles to be overcome, is what deters the weak, vacillating individual from commencing, or at least continuing on the journey, and partially from this cause the number of the truly great is very limited when compared with the mass of human beings peopling the earth. Our heavenly Father, in His infinite wisdom, has seen fit to place a prize upon every blessing, and shows unmistakably that none shall enjoy the sweet who have not first tasted the bitter, and by this means become competent to appreciate the privileges which, by industry and perseverance, are lawfully their due.

One paramount characteristic in order to ensure success, is an indomitable will, an unflinching determination not to be turned aside by petty trifles and unruly passions, but, with the end in view, to trample on every obstacle that will retard our progress and hinder our onward and upward march towards perfection. History is replete with examples of men who have fought and won; many have struggled for, and gained the victory that entitled them to at least worldly renown. The question arises, How have these men, whom the world delights to honor, gained their enviable position; was it their destiny to be thus situated? Mistaken idea! Predestination cannot be blamed for the actions, either for good or evil, of mankind. God never destroys man's agency. Determination and energy were and are the keys. "Never give up" is the watchword. "Be sure you are right, and then go ahead," is the

motto, and obedience thereunto ensures success. With this knowledge energetically begin, realizing that "what man has done man can do." Difficulties must and will arise—these are the foundation of future glory—meet them then unflinching, and make every obstacle the spur which incites to renewed energy and activity. And, by overcoming all present troubles, prove worthiness and capability to do and accomplish more in the future. The reward will be in proportion to the storms encountered, with the proviso that they have been valiantly faced and righteously overcome. Temptations innumerable will be met in as many varied forms. Smooth-tongued flattery, with honeyed words, will endeavor to allure; glittering pleasure will offer its inducements hard to be rejected; the wine cup will be invitingly presented, and incontinence, with kindred vices—that curse of the nations and the ruin of so many—will seek to ensnare us. Shun them all, and struggle faithfully and firmly. Be steadfast in the course marked out, proving worthy to be "called a son of God," by cultivating Godlike attributes. The question might be asked, Can this individual work benefit mankind at large? No person is properly qualified to teach others till he has himself gained some knowledge, wisdom and experience, and no one can govern others righteously till he has learned somewhat about governing himself. What greater proof is needed of this, than that shown by the prophets and apostles in all ages, even down to the present time. Joseph Smith, the prophet, accomplished much, but he also suffered much. Even the Savior became "perfect through suffering." He is appropriately called "the example of the world," and nowhere can be discovered an instance where He deviated, through temptation or otherwise, from the course marked out in the eternal world, but He performed in all respects the work His Father had sent Him to do. Endeavor, then, to follow His illustrious example. It is true our work may differ somewhat

from His, but His virtues can be emulated, and a great reward received for all that our deeds and intelligence merit. The "servant is not greater than his Lord," neither can the glory of a celestial world be gained except through firmness in the principles of truth and faithfulness to the work of God. To the Latter-day Saints strength of character is essentially necessary, in order that they may re-

main true to their covenants through such trials, temptations and persecutions as may come upon them. The motto then of all should be, cultivate firmness in the right, and remain firm to the truth as revealed from Heaven, no matter who may endeavor to dissuade us from our course, or what disasters may threaten our pathway.

J. L. ROBINSON.

FULFILLMENT OF REVELATION AND PROPHECY.

(From the Salt Lake "Juvenile Instructor.")

On Sunday, the last day of December, 1849, the Saints living at Kaneshville were assembled together for worship in their bower. Elder Orson Hyde was presiding. When the services were about to close he arose from his seat and told the people he had got a revelation from the Lord for them.

It called forth in the minds of the congregation an anxious enquiry at once as to what this revelation could be.

He then proceeded to say it was that the people on the following morning, before the sun rose upon the birth of a new year, should come and deliver into the bower, for the benefit of the poor, a goodly portion of their flour, corn, meal, beef, mutton, pork, chickens, cheese, butter, eggs, bread, pies, cakes, potatoes and vegetables. He also called upon the merchants of Kaneshville to liberally contribute of their calicoes and dry goods, as well as their tea, coffee and sugar.

He also prophesied at the same time in the name of the God of Israel, that whosoever should have these things delivered before the sun should dawn on the year 1850, should be blessed beyond measure, and that it should return upon their heads four-fold in what they should set their hands to do, and that they should prosper exceedingly.

A number of this circle was present on that auspicious morning, and witnessed the great time of omissions that came upon the hearts of the farmer, the

artisan and all who could contribute, cheerfully brought into what might then be called the Lord's storehouse, of the good things they possessed.

Many came a distance of five or six miles, until it seemed at last that every requisition made upon them was fully responded to.

Even our outside friends, the merchants, were not slack in answering this call. The dry goods and groceries were on hand also, for all appeared to be moved by the influence of Elder Hyde's prophetic declarations—that they should have four-fold, and should be prospered exceedingly.

The poor had these things dealt out to them unsparingly, mostly by the Elders' own hands, and those who received these gifts rejoiced in the feast so profusely imparted, and it appeared to them a year of jubilee.

But, my young readers will ask: "What about the reward for these generous donations? What about the four fold? Did not this part of Apostle Hyde's words fall to the ground?"

I will bear testimony to this also, which was as interesting as was the call made for the good things for the poor.

At the time the revelation and these declarations were given, corn was selling at forty to fifty cents per bushel, and a drug in the market at that. But the farmers were told not to waste their corn and vegetables but to save them.

Early in the following spring, the

miners and gold seekers en route to California came flocking into Kaneshville by hundreds, and were held there, through the lateness of the season, until April, and many until the latter end of May.

During those months corn was selling for cash at \$1.00 per bushel, and almost everything else that was raised sold at proportionate rates.

Nor was this all; every kind of business was animated. The blacksmiths and wagon makers were kept constantly busy, shoeing horses and repairing wagons. Many were also engaged in making trades. The emigrants were under the necessity of exchanging their battered wagons for a stronger kind, and to replace their

jaded animals with others in better order.

Many of their old wagons had to be sold at nominal prices. Much of their overcharged freight had to be left and sold for what it would fetch.

Frequently one, and occasionally two actioneers might be seen knocking off unfortunates at any time, some of them new, and sold at half the usual cost. Many of the Saints were thus enabled to fit themselves out for the journey across the plains.

Perhaps I have written enough to show how God honors His servants and fulfills their words when uttered by the power of the Holy Ghost.

R. C.

THE LAND OF ZION.

TONY: "There is a gate that stands ajar."

There is a land that stands afar,
Where Saints of God are fleeing,
There truth and might and justice are,—
Watched by God's eye, all-seeing.

Though foes may scoff and people sneer,
Yet that's the land of Zion,
Where all who wish the Lord to fear
Should haste to and rely on.

CHORUS.—O land of promise, can it be?
Yes, that's the chosen land for me;
For me, for me, for me, for me;
Yes, that's the land for me.

When earthquakes in the land shall be,
And war shall vex each nation;
There, Saints shall true redemption see
In this last dispensation.

Out in the glorious, far-off west,
Where Nature's brightly beaming,
This land is found where Saints are blest,
And are the wastes redeeming.

CHORUS.—O land of promise, etc.
We look e'er long for Christ to reign,
And chains of bondage sever;
From Zion then, through earth's domain,
His law shall go forever.

CHORUS.—O land of promise, etc.
This chosen land it welcomes all,
Who wish to be secure
When judgments dire, on men shall fall,
Who persecute the pure.

CHORUS.—O land of promise can it be?
Yes, that's the chosen land for me!
For me, for me, for me, for me;
Yes that's the land for me.

HEARNETT.

Action is, after all, the main business of our lives—we are to work "while it is called day," and thought is worth nothing unless it leads to and embodies itself in practice.

Persistence is as needful to the life of thought as to that of action. Though often confounded with obstinacy, it is essentially different. The latter is a dogmatic and unreasoning inaction of the mind; the former is an earnest and continuous approach to truth.

Amosett's work on clay tells more than an hour's labor on brick. So work on hearts should be done before they harden. During the first six or eight years of child life mothers have chief sway, and this is the time to make the deepest and most enduring impressions on the youthful mind.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 11, 1881.

THE GOSPEL PRACTICALLY APPLIED.

THE Gospel of Jesus Christ is too often regarded as a mere theory, to be simply believed, rather than as a system of righteousness requiring practical obedience. While we admit that it is theoretical in its principles—being the “plan of salvation,” it is also practical in its requirements,—being the “power of God unto salvation.” Hence it has two distinct phases, and we find, on observation, that the theoretical phase alone seems to have its special adherents to whom we desire to refer.

Among this class may be an argumentative believer who accepts the doctrines of the Church as preached by the elders and missionaries, simply because they are Scriptural and cannot be refuted on Biblical grounds, being simply convinced but not converted. He believes in “God the Father of our Lord Jesus Christ,” and in Jesus the Mediator, and in the Holy Ghost the Comforter, because of the indisputable proofs in Holy Writ. He is baptized because Christ, John the Baptist, Peter, Paul and other apostles and servants of God preached and practiced baptism. He enters the Church almost wholly on argumentative grounds, he has demanded and obtained Scriptural proof for every doctrine advanced for his acceptance, and he also believes the Gospel as far as it refers to theories and ordinances, and accepts its divinity because his mind is convinced that it is true. He believes that Joseph Smith was a prophet, because his reason is satisfied that God would not destroy the wicked until He had first sent them a proper official warning of his judgments to come. This man may, however, accept the Gospel on purely theoretical grounds alone, and yet ignore almost entirely its practical application to his after life. On joining the Church, and perhaps receiving an appointment, he preaches the same doctrines theoretically to others, uses the same arguments by which he was convinced, probably delivers Biblical discourses replete with quotations, and makes argumentative appeals to the reason of others to gain their acceptance. Now this is good as far as it goes. But with all this, he has never been able to comprehend the practicality of the great work of God. He does not conceive it to be a beautiful system of individual and universal discipline—a practical everyday religion, designed to mould the character of the adherent to its doctrines, and to govern in all things the lives of those who accept its principles. He has never grasped the

idea that it reaches from eternity to eternity; that it compasses the heavens, spans the earth, and reaches down under the earth; that it comprises all things whether spiritual or temporal, whether life or death, as well as things past, present and to come. He does not realize that it can and will, if we heed its precepts, help us to curb our passions, restrain our appetites, and control our ambitions, till we "bring ourselves under subjection to the mind and will of God." That when tempted, we can by this power resist the temptation; when tried, submit to the will of Heaven; when persecuted, "revile not again;" when injured, "overcome evil with good." That we must exercise faith in tribulation, charity in the midst of wickedness, and practice righteousness all the day long; and that we must not only believe the truth but speak it, not only admire honesty but practice it,—not only preach sobriety but set the worthy example. Of little use is the belief of that man who does not overcome himself and his temptations, and withstand the trials of his integrity.—We must not only possess faith in God, but we must also "let our light shine before men, that they may see our good works, and glorify our Father who is in heaven." What would be the benefit of our belief in the Gospel, if we yielded to every temptation that presented itself after our admission into the Church? What use would a belief in temperance prove, if a man drank of the alcoholic poison at every opportunity after signing the *pledge*? Would his faith prevent the *delirium tremens*?—No, his vital energies would be wasted just as completely as though he had never heard of the temperance movement! So with the Gospel as a practical disciplinarian to bring us to perfection. True it may only be done step by step, "here a little and there a little," but its work is a sure one, if we will heed its teachings. Practically apply its principles to our lives, and it will exalt us into a celestial glory. To accomplish this, we must not only preach it but *live* it. Not only should it convince our minds, but *convert* our hearts. Not merely our reason be satisfied by argument, but our souls elevated, purified, sanctified, and finally exalted by the very spirit and power of the work.

This is the religion of the Redeemer, as it is designed to operate for the salvation of mankind, and we say, let it commence right in our own hearts, who have accepted it as divine! Let us—the Latter-day Saints—practice it ourselves! Let us be faithful to its Heaven-born principles, and profit by its practical lessons! Let it not suffice that the drunkard is baptized, but let him cast aside the fatal cup; let the thief "bring forth fruits meet for repentance" and "steal no more;" let the slanderer shut his mouth from speaking evil, and "keep his tongue from guile;" let the slothful become diligent, let the careless and slovenly become prudent and cleanly, and the "unfaithful everywhere" cease to do evil and learn to do well. So shall the Gospel commence its work of regeneration in our own lives, cleansing the "inside of the platter," and preparing the faithful and obedient for greater things than the heart of man hath hitherto conceived of, in the way of blessing and salvation; so shall we have reason everyday to rejoice in this life, and be fitted for the presence of the "PURE IN HEART" in the life that is to come.

2 There can be but one true fidelity to self, and that is the fidelity of a constant purpose to answer the calls of duty and self-sacrifice.

RELEASES.—The following named elders are released to return home with the April 16th company: O. F. Hunter, president of, and George M. Spencer, traveling elder in the Nottingham Conference; the latter on account of failing health, and the former with permission to visit relatives in the States. The departure of John M. Moody, jun., is postponed to May 21st.

APPOINTMENTS.—John Cooper, president of the Leeds Conference, is appointed to succeed O. F. Hunter in the presidency of the Nottingham Conference; and James Farmer, traveling elder in the Nottingham Conference, is appointed to succeed John Cooper in the presidency of the Leeds Conference. J. L. Robinson, traveling elder in the Bristol Conference, is appointed traveling elder in the Nottingham Conference; and John H. White, traveling elder in the London Conference, is appointed traveling elder in the Norwich Conference. Elders Robinson and White are expected to proceed at once to their new fields.

LECTURE.—Elder C. W. Stayner remained in Nottingham after the Conference, held there on the 27th ult., and delivered a lecture by request on Tuesday evening the 29th, at the Town Hall, in Micknall Torkard. His subject was "Ancient Christianity—the Religion of the Bible." The Saints preach it, Christians' condemn it; the world hate it. Will it triumph? About 180 outsiders were present. The lecture lasted about one hour and fifteen minutes. Several other Elders from home were present and a large number of the Saints residing in the vicinity. Elder Stayner has since returned to Liverpool and is enjoying the best of health and excellent spirits.

RETURNED.—President Carrington returned on Friday last from London, whither he had gone to attend Conference on Sunday the 3rd instant. During his stay he visited Faversham and attended meeting on Tuesday the 6th inst., returning to London the same evening. He is in excellent health and spirits.

ABSTRACT OF CORRESPONDENCE.

Through the courtesy of Pres. Cooper, we are enabled to publish an abstract from a letter sent to him by Elder Robert Kewley, now laboring on the Isle of Man, which is a rough locality judging from what is reported:

"I have been laboring here (Douglas) trying to open a new branch, but there is so much "Boycoting" going on, masters threatening to turn their men off if they had anything to do with the "Mormons." I have had some rough times with the Methodist local preachers. I came across six the other evening coming from Peel, and gave each of them a tract. They then tried to figuratively "swallow me," but I held my own with them. I have only held two meetings. One evening I got covered with stucco and whitening and flour mixed—they had it in little paper bags, and would throw it at me; it made my clothes look rather shabby. A lady invited me to tea one evening, and her husband told her if ever she invited a "Mormon" there again, he would kick her and him out of doors—he said he never wanted to see a

"Mormon" again; but on Saturday he had a stroke, one side was paralyzed, and he lost his speech. A doctor labored with him some time, and then gave him up. When I came to town at night, she sent for me to come and administer to him, so I laid hands on him without anointing him with oil, and in a few minutes he began to look around. It may be the means of an opening here. I have delivered about 300 tracts, so I think it will make a little stir after a while. I have been shut out a good many times; one night I walked fourteen miles before I got lodgings, and it was one o'clock in the morning when I got to quarters. I think I will stay a little longer, but I don't think it will be long. They had one of the roughest elections here the other day I ever saw; one man was killed, and many more were badly hurt."

CORRESPONDENCE.

REPORT FROM NEWCASTLE.

Newcastle-on-Tyne, March 30, 1881.
Pres. Albert Carrington.

Dear Brother,—In my humble way I make another attempt to report to you the labors of the elders and the progress of the work of the Lord in the Newcastle Conference. The health of the elders is good, with the exception of brother J. A. McAlister, who is suffering from a severe cold, but from which he hopes soon to recover. I am pleased to report that the conference on the whole is improving spiritually and financially, and is at the present time in a good, healthy, and working condition. We have organized two new branches, and partially organized four more as appendages to other branches, which we hope to fully organize as they develop themselves in numbers which they are already doing. There were some members of the Church living many miles away from any branch, who scarcely ever got to a meeting, which naturally made them more or less careless in their duties in the Church. We have now made arrangements so that they hold their own meetings on Sundays, and they invite their neighbors in to hear their testimony; they also lend them some tracts to read, and they feel they are doing something for their own and other people's benefit, as well as assisting to build up God's kingdom on the earth.

Since my last letter to you in January, there have been additions to the conference thirty-six have been

baptized, and with good prospects of further additions in the future.

Elders J. L. Holbrook and J. S. Tingey report the Saints in the South Church district, as a general thing, feeling well in the work of God. Quite a sprinkling of strangers are attending their meetings, which they hold wherever they can get the privilege to do so. These brethren are laboring energetically in preaching the Gospel and distributing the written word amongst the people; they report an addition of twenty adult members, and also seven re-baptisms. The brethren express themselves as feeling well in the work.

Elders W. C. Parkinson and W. H. Butler report the Saints in the Stockton district as feeling well. They have lately effected a new tract organization, with the sisters as well as the brethren to take part in the distribution; also one at West Hartlepool, which we hope will result in good. These elders are untiring in their efforts to get the truth before the people, and in doing so they have to meet with a good share of abuse in some parts of the district. The converts are few and far between that are made now in some of those well-worn and re-worn localities, which makes the elders feel sometimes rather discouraged. It seems that if there are any honest-in-heart in those places now, it requires more than the humble testimony of God's servants to awaken them to a realizing sense of the truth and the times we live in. As soon as the weather permits, these

brethren will make an effort to open up a new field in which to devote a portion of their labors.

Elders G. H. Butler and J. A. McAlister are at present laboring together in the Northumberland district, and report the Saints feeling well in the work. Elder Butler reports three new members, and good prospects for farther additions. Last week, in company with these two brethren, I visited a portion of their district and held meetings in the houses of the Saints, which were well filled with strangers who paid great attention to our remarks, and some staid after meeting to inquire and learn further about the Gospel and the Saints. I live in hopes of seeing quite a good work done in that part of the district. Four members were baptized and two re-baptized.

In my visit through the conference I have received many invitations to visit strangers at their homes, which I have been pleased to do, and have talked to them on the principles of the Gospel, and, by the help of the Spirit of the Lord, I have had much freedom in doing so, and felt that I had removed some of the prejudices and erroneous views they had entertained about the Saints and the doctrines advocated by them. I hope and pray that the seed thus sown will find a place in their hearts, and bring forth good fruit in the kingdom of our God, and that if I do not stay long enough to gather the same, some of the elders that follow after will be able to do so. I feel that I cannot close this letter without speaking in praise of the local priesthood in this conference; with but few exceptions they are very energetic, and I feel to say God bless them in their faith and good works, and in their willingness to do all they can to spread the truth and build up God's kingdom on the earth. My health and spirits are good, and my desire is to do all the good I can during the short time I have to remain in this land. I want to labor for the best interests of the people, and in the most effectual way to sustain the Mission and build up God's kingdom; and with the wise counsels given through the STAR, and the united efforts of the elders with

me, I hope to accomplish much for the spread of truth.

Ever praying for God's blessing upon you and your labors, and those of the brethren in the Office and throughout the Mission, I am, with kind love,

Your brother in the Gospel,

W. R. WEBB.

Brighton, Sussex, March 29, 1881.
Pres. Albert Carrington.

Dear Brother,—I have no doubt you would be pleased to learn how we are getting along in the Sussex district, and what progress we are making in spreading the word of God. The Saints in this district seem to feel firstrate both in health and spirits, and there are some who are waiting very anxiously for the time to come when they can say farewell to Babylon and start for Zion, where they can enjoy the association of their brethren and sisters as neighbors. During my recent visit through the district, I found that there was quite a number of people who are investigating the principles taught by the Latter-day Saints. The meetings which Elder George Stringfellow and myself attended together at Chalvington, Manard's Green, Heathfield, Ashburnham and Breda, have seemed to penetrate the minds of the people to such an extent that they do not feel satisfied, but are making inquiries when we will be that way again. The hearts of those who seemed the most embittered against us are becoming softened, and they have proffered to prepare beds for us if we will accept of them. I have also had several invitations from different parties who are desirous of seeing a "Mormon" elder, and as soon as time will permit I shall make it a pleasure to call and see them.

Prospects are very good for baptizing eight or ten persons here soon. Our meetings in Brighton are well attended by strangers, who are very attentive, and everything goes to prove that there will be a good work done here this coming summer. We are anxiously waiting for fine weather to come, so that we can hold out-door meetings where all can have a chance to listen. I know that God has a

work for His elders to perform, and I shall do all that lays in my power to help carry it out, so that I may be counted worthy to share in the blessings which He has in store for His children. My desires are that all the Latter-day Saints may live so as to be counted worthy of this privilege, and that we may let our light shine so that the world may profit by it.

May God bless you and all who are working for the interests of Zion, is the prayer of

Your brother in the Gospel.

R. H. STRINGFELLOW.

Shrewsbury, April 2, 1881.

Pres. Albert Carrington.

Dear Brother,—After a residence of twenty-eight years in Utah's fair vales, with the counsel and sanction of the First Presidency of the Church in Zion, I left my home in Salt Lake City on January 12th of this year, and arrived in Liverpool on the 1st day of February, to visit friends and relatives and the scenes of childhood. After a short visit at 42, Islington, I continued my journey to my native town, Shrewsbury, where my unexpected arrival was hailed with joy and welcome by an only brother and his family. After a few days' visit I resumed my journey, visiting the following places—viz, Manchester, Rochdale, Leeds and London. In the latter place I remained three weeks in the company of my old friend and fellow-laborer, Bishop S. Roakelley, with whom I attended ten meetings among the London Saints, at each of which I bore my humble testimony to the truth of the Gospel, and to the faithful labors of the priesthood in Zion in building up the kingdom of God. On my return from London I met with the Saints at Wolverhampton on Sunday, March 13th, and preached afternoon and evening to crowded and attentive congregations.

In my associations among friends and relatives, I find a general alarm existing in regard to the future, their

hearts apparently "failing them for fear." What with politics, bad trade, and bad crops, the universal feeling is that England has seen her best days, and that she is on the decline; the result is, a spirit of emigration seems to have seized upon the masses, and people who, thirty years ago, could not be induced to leave the shores of "Old England," would not now be slow to emigrate, if the privilege were afforded them. I have visited quite a number in this town that once belonged to the Church, and find, without an exception, that their love for the truth has not entirely deserted them. They testify we have the only true Gospel, and would be glad could they stand in the Church where they were thirty years ago, enjoying the same blessings in connection with those of their brethren and sisters in Zion who have remained faithful. This should be a warning to those who have enjoyed the light of the Gospel, that they should not allow themselves to grieve the Spirit of God, and thus place themselves in a position to be tempted and driven about by "every wind of doctrine."

The result of my visit and mission thus far has been that my only brother and family will gather to Zion this year, and some others of my relatives are investigating the doctrines of our Church, and I have great faith that some of them will yet obey the Gospel and gather to Zion. I think I have allayed a great amount of prejudice that has existed against us among many with whom I have conversed. I am now waiting anxiously for the 16th of April, having extended my visit several weeks longer than I first intended, on purpose to have the company of my brethren across the Atlantic. I could say much more, but fearing I have already extended my letter too long, I remain.

Your brother in the Gospel,

DAVID JAMES.

RESERVED POWER.

The lack of reserved power will explain many failures which otherwise would seem unaccountable. Why is

an author's second book so often unsatisfactory? Is it not because, instead of drawing from a living spring, he

exhausts himself, pumps himself dry, in his first effort. For years he has dreamed over one projected composition to which all his experience has stood related, all his thought has converged. It is the net result of his experience up to a certain time; it is the cistern into which he has poured his accumulated life. Elated by success, he mistakes the cistern for a fountain, taps his brain again, and the result is, we get but the dregs and lees of his thought. The first book he wrote because he had something to say, the second because he wanted to say something; and the one is but the echo of the other.

Reserved power gives yet greater force and effect to power in action. Indeed, power exerted, however great, never impresses us in the profoundest degree, unless we feel that behind it there is a power greater than itself, by which it can be at any moment augmented. The force that is exhausted in a single jet inspires but a limited degree of admiration or awe. For its highest effect we must feel that it is a Niagara fed by vast inland seas, the vanguard of a coming host, the shower that foreruns a coming tempest.

The baby finger
Of the giant mass of things to come
At large.

Nobody is thrilled to his being's core by an exhibition of power that is evidently draining itself to the very dregs. The racehorse that, panting and gasping, just reaches the goal; the locomotive that tugs at its load; the bank that is drained by a day's run; the philosopher with one idea; the hen cackling over its one egg; the student who just escapes "plucking;" the "Single-speech Hamilton," who never opens his mouth a second time in Parliament; the Sir Egerton Brydges, who writes but one fine sonnet, though it rivals Milton's; the governor elected by one vote—provokes our sympathy, rather than our respect. Our last term of contempt is "played out." Who are the men that impress us most in history? Are they not those that are felt to be greater than their deeds,—who by their acts only beget an expectation that outruns all their performance?

The large part of their power is latent, a reserved force which acts directly by presence, and without means. Their victories are won by demonstration of superiority, not by crossing of bayonets. It has been often remarked that a speech never seems truly great unless there is a man behind it who is greater than the speech. A brilliant but shallow, heartless orator never yet stole the secret of a sincere conviction. As it was not the Prussian needle-gun, destructive as it is, which won the late Prussian victories, but the intelligence and discipline of the Prussian soldier,—the man behind the gun, educated in the best common schools in the world,—so it is the latent heat of character, the man behind the words, that gives them momentum and projectile force. It was this which gave so prodigious a power to the words of Chatham, and made them smite his adversaries like an electric battery.

It has been truly said that the great orator is not he who exhausts his subject and himself at every effort, but he whose expressions suggest a region of thought, a dim vista of imagery, an oceanic depth of feeling, beyond what is compassed by his sentences. He affects you hardly less by what he leaves out than by what he puts in. The thoughts he so eloquently utters only apprise you of the nearness of a world whose thoughts are more eloquently muttered.

Nature has her reserved forces, the knowledge of which impresses us more than her grandest displays of material power. Her mightiest operations are performed in silence, and the effect is deepened and intensified by the sense of a greater power behind that which we see or feel. Art, too, touches us by its reserved power. There are paintings whose meaning lies on the surface and is exhausted by a single look; and there are others which disappoint at first, yet reverently studied, gradually glow with beauty, disclosing new marvels of skill, hidden depths of meaning, at each examination, till at last the genius of the artist stands confessed, and you gaze transfixed as by a mighty enchanter.

Perhaps the highest proof of this reserved power in the artist is the

ease with which, however hard he may have labored, he will seem to perform his marvels. When Michael Angelo proposed to fortify his native city, Florence, and was desired to keep to his painting and sculpture, he observed that ~~they were his recreations~~, what he really understood was architecture. This is what Sir Joshua Reynolds considered as the praise of Rubens, that he seemed to make a plaything of the art. "A picture must not only be done well," he said, "it must seem to have been done easily." Northcote, the painter, speaking of the labored and timid productions of the modern French and Italian schools, remarks that "they are the result of such a tedious, petty, mechanical process, that it is as difficult for you to admire as it was for the artist to execute them; whereas, when a work seems stamped on the canvas by a blow, you are taken by surprise, and your admiration is as instantaneous and electrical as the impulse of genius which has caused it. I have seen pictures with such a power that it thrilled through your all frame, and you felt as if you could take up your brush and do anything."

Another advantage of reserved power is that, when it cannot prevent defeat, it will at least save us from rout and despair. The military leader who brings all his troops to the front has no resource when beaten; every defeat is a Waterloo. Not so with the man who has always battalions in reserve; he fights more and more valiantly after each overthrow. Like Blucher at Ligny, he may be forced back from his position; but he will retreat in good order, and in two days more the thunder of his guns will be heard at Waterloo, sending death and dismay into the ranks of his late victors. Like Washington, he may lose more battles than he wins; but he will organize victory out of defeat, and triumph in the end. Napoleon said of Massena that he was not himself until the battle began to go against him; then—when the dead began to fall in windrows around him—awoke

his marvelous powers of combination, and he put on terror and victory as a robe.

We all remember the conduct of Phil Sheridan on a certain occasion when he found his army before the victorious Early. "O sir," said the general in command, "we are beaten!" "No, sir," was the reply: "you are beaten, but this army is not beaten"; and then, seizing his army as Jupiter his thunderbolt, he hurled it upon the enemy. We all remember, too, the case of Curran. He had a defect in his speech, from which he was nicknamed "stuttering Jack Curran"; and when he essayed his first speech, the features of his audience awam before his eyes, the candles seemed to glare unmercifully upon him, his words stuck in his throat, and he sank into his seat filled with mortification and shame. But he knew his reserved strength, and when on a second trial he was ridiculed as *Orator Mum*, the very sarcasm stung him into eloquence; he replied with a triumphant speech, and was able at last to charm the fastidious ear of the House of Commons, and to make a corrupt bench tremble.

Disraeli's first effort was a failure. It would have killed an ordinary man. All the wiseacres shook their double chins at him; but he simply replied, "The day will come when you will be glad to hear me," a prophecy which his sneering critics have seen abundantly fulfilled. Robert Hall failed even more ignominiously. In his first sermon he "stuck" almost at the beginning. Covering his face with his hands, he sobbed aloud, "O, I have lost all my ideas!" and burst into a flood of tears. A second trial ended in a more agonizing failure; but the man who at the age of eight had made Butler's Analogy and Edwards on the Will his intellectual recreations was not to be silenced by two failures. A third trial was made, and from that hour he took rank as the most brilliant pulpit orator of England.—From *Matthews* "Getting on in the World."

It is not ease, but effort, not smoothness, but difficulty, that makes men. There is no station in life in which difficulties have not to be encountered and overcome before any decided measure of success can be achieved.